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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor **RAMA DEVA.**

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गुरुकुल कांगड़ी

THE

Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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Kalidasa's Minor Characters.

SHARNGARAVA AND SHARADWAT.

Sharngara··a and Sharadwat are two learned Brahmans belonging to the hermitage of the sage Kanwa, who accompany Shakuntala to her husband's home at Hastinapur. Evidently they are the *Brahmacharis* of the *Gurukula* academy situated on the banks of the sacred Malini, of which Rishi Kanwa is the *Acharya*, and have taken the vow of *Brahmcharya* for life in order to devote themselves, heart and soul, to the acquisition of divine knowledge and the contemplation of the higher Light.

Sharangarwa seems to be the senior Brahmachari of the *Kula*, for it is to him that the sage Kanwa assigns the duty of delivering his message to king Dushyanta. "Sharngrava!" says the Rishi, "when you have introduced Shakuntala into the presence of the King, you

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must give him this message from me." And then the venerable old hermit frames his speech in the following significant words full of worldly wisdom :—

" Most puissant prince ! we here present before thee
One thou art bound to cherish and receive
As thine own wife ; yea, even to enthrone
As thine own queen—worthy of equal love
With thine imperial consorts. So much Sire,
We claim of thee as justice due to us,
In virtue of our holy character—
In virtue of thine honourable rank—
In virtue of the pure spontaneous love
That secretly grew up twixt thee and her
Without consent or privity of us.
We ask no more—the rest we freely leave
To thy just feeling and to destiny."

And Sharngarava takes care to deliver this message correctly.

Kalidasa has shown a nice discrimination in delineating the characters of Sharngarava and Sharadwata. The former seems to have a shade of the *rajas* in his moral composition, while the latter has acquired a complete control over his passions and affections, and is "a veritable embodiment of *satwa*, the distinguishing characteristic of a true Brahman."

Sharngarava is bold and excitable, Sharadwada peaceful and self-subdued. Sharngarava is daring and eloquent, Sharadwata silent and reserved. But the most prominent traits in the character of Sharngarava are his fearlessness, his moral courage. and his frank and outspoken behaviour which we fail to discover in his "saint like companion." And Sharngarava is bold and fearless even in the presence of a mighty monarch like Dushyanta, whom he somewhat roughly handles when he hesitates to accept Shakuntala as his wedded wife.

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SHARNGARAVA.

"Beware!
Beware how thou insult the holy sage!
Remember how he generously allowed
Thy secret union with his foster child:
And how, when thou didst rob him of his treasure,
He sought to furnish thee excuse, when rather
He should have cursed thee for a ravisher."

Again, addressing the king and his courtiers, he fearlessly speaks out his mind:—

"You have heard the proverb—

Hold in contempt the innocent words of those
That from their infancy have known no guile;
But trust the treacherous counsels of the man
Who makes a very science of deceit,"

But here Sharadwata intervenes and tries to pacify his indignant companion, for Sharadwata is always full of peace.

SHARADWATA.

"This altercation is idle, Sharngarava. We have executed the commission of our preceptor; come, let us return."

Then turning to the king Sharadwata speaks a few soft words to him, and addresses him thus:—

"Shakuntala is certainly thy bride;
Receive her or reject her, she is thine.
Do with her, King, according to thy pleasure
The husband o'er the wife is absolute."

And finally he speaks a kind word to Shakuntala as well and points out to her the only right course of conduct under the circumstances. "Shakuntata," says he, "our part is performed. We have said all we had to say, and

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the King has replied in the manner thou hast heard. It is now thy turn to give him convincing evidence of thy marriage."

What a quiet and peace-loving soul we have here! Not a word of anger or reproach ever escapes his lips even under the most serious provocation. He is a *typical* Brahman, to be sure, quiet, peaceful, forgiving and self-subdued.

But both Sharngarava and Sharadwata are also *typical Brahmcharis* and feel very much disturbed amid the bustle and tumult of an imperial city like Hastinapur. To them "the throng appears bewildering," and the whole town looks like a "burning house, whose inmates are running to and fro in wild dismay."

And it is but natural that the first sight of the king's capital should affect them in this manner, for they have been living a life of peaceful solitude and quiet contemplation, remote from the haunts of man and "the din and turmoil of a busy world."

And so their sensations are peculiar:—

"As one just bathed beholds the man polluted;
As one late purified, the yet impure;
As one awake looks on the yet unwakened;
Or as the freeman gazes on the thrall;
So they regard the crowd of citizens."

Verily, true freedom lies neither in luxury nor in pomp, but in "the fewness of wants," in "plain living and high thinking;" and this is the *sublime* ideal which the great dramatist sets before us in presenting to us in marked contrast the life of "a *Brahmachari* devoted to higher pursuits" and that of "a citizen immersed in self."

There is no eye like one that knowledge gives,
There is no penance like the vow of truth,
No sorrow like attachment to the world,
No happiness like freedom from desire.

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THE THREE GODDESSES.

Viz.

इड़ा, भारती, AND सरस्वती

These are troublous times. People are nervous and some are afraid to utter the name of the country, and more so the religious societies with whom patriotism has become a forbidden sentiment. But foremost of all it has become a troubling feature for the Arya Samaj owing to its restless and manifold activities in the fields of independent systems of educational Reform, Orphan Relief and Social Reform *e.g.* shudhi &c. The complaint is general that the Arya Samaj is too much permeated with the emancipating and vitalising spirit of the age.

In this paper I wish to explain, what place patriotism has in the Vedic religion, according to the Vedas, so that drooping hearts may get courage and those who think that the sentiment of patriotism and nationality is foreign to the province of the Arya Samaj, may know what the Vadas say about it.

The heading of my article is "The Three Goddesses (तिस्रा देवीः—इड़ा, भारती, and सरस्वती) and I will show

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Vide Yajur Ved Adhayay 21, Mantra 19, 37.

तिम्रो इड़ा सरस्वती भारती मरुती विशः। विराट् छन्द इहेन्द्र भं धेनु गौ न वयो दधुः (As in this world, learned men get nourishment and strength from a milch cow, so they should attain to spiritual and refulgent strength by means of these three goddesses इड़ा (The adorable one) सरस्वती (वेदवाणी) and भारती (The mother country). These three are like the कामधेनुः।

(२) होता यक्षत्तिस्रो देवी र्न भेषजं त्रयस्त्रिंधातवोऽपसो रूपमिन्द्रे हिण्ययमश्विनेड़ा न भारती वाचा सरस्वती मह इन्द्राय दुहऽइन्द्रियं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वा ज्यस्य होतर्यज ॥ यजु २१, ३७ ॥

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that these three constitute the Vedic pantheon. So far as I can understand इड़ा stands for God, भारती, for the country and humanity, and सरस्वती for the Vedas.

As I showed in another article last year, the ideal of all human institutions is स्वाराज्य *i.e.* आत्म प्रकाश or self-realization or self-manifestation and it is to attain this ideal that the Vedic religion was revealed in the beginning of creation. According to the Vedas, belief and practice in these three objects is an essential condition to attain the ideal, and that is the belief in the triple goddesses above enumerated. The first named goddess is the primeval and the all pervading Diety, the second stands for country and humanity, whilst the third stands for the Veda Bani without which no true knowledge of the other two is possible

(नाविदावत् मनुतेतम् वृहन्तम्, येन सूर्य्यस्तपति तेजसेद्धः)

It will be astounding to many who are unfamiliar with the true Vedic theology, that a belief in humanity and country is a means of attaining all round consummation. But to those who know a little of the Vedas and the science of sociology it will be evident that there is no royal road to reach that ideal except through service and deification of humanity; and in that connection of one's own country and nationality, because the destinies and interests of individuals composing a nation or humanity are indissolubly bound up with those of the whole of which they form a part, *i. e.* the peoples and the country. All the institutions which human hands have raised are directed towards this one aim, in fact every relation, with which a person seems bound by natural ties is helpful to him in his onward march. The wife, the son, the family, the nation the Govtt., the country and above all Humanity in an ascending series of creation, are for the benefit of the individuals, and all these things act and react upon each other for the common good of all. How beautifully Yajn-

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valkya has described it in his discourse to Maitreyi (1) in the Brihadaranyaka Upnishad.

Following this principle the Arya Samaj which is an exponent of the Vedic religion does not teach individualism alone; while recognising individuals as the basis it takes note of the family, the peoples and Humanity in an all comprehending series of species. An individual is not and can never be an isolated being, he is bound up with the family and those around him. His progress, and improvement depend to a great extent upon the improvement of the environments, and if the family and the neighbours be not as well situated as he is, then surely the chances of his betterment are to a great extent, minimised. But the individuals, the family and humanity do not live in extra terrestrial regions. They live upon the earth and the part of the earth occupied by an individual or a group of individuals engenders a sort of attachment which is natural to every individual or people. Herein lies the reason for love of country or of the nation. Country, nation and humanity supply him with an aim and he believes that the realization of the ideal lies through their service.

The Western political thinkers have propounded the principle of liberty, equality, and fraterni y, but in doing so they have not stepped beyond individualism and completely ignored the peoples and the association, which alone could supply a universal and communal synthesis; and we see

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स होवाच, 'नवा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवत्यात्म नस्तु कामय जाय प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्रा प्रियाः भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय.....ब्रह्मणः कामाय.....क्षत्रस्य कामाय लोकानां कामाय.....भूतानां कामाय सर्वस्य कामाय.....ब्रह्म-क्षत्रं-लोका, देवाः-सर्वम्-(इत्यादि-) प्रियं भवति-(परं च) आत्मनस्तु कामाय सर्वं प्रियं प्रया भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनि खल्वरे दृष्टे श्रुते मते विज्ञातइद ध्ं सर्वं विदितम् ।

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the result to-day. Rank material individualism is eating into the vitals of the western society, and poverty and misery are some of the greatest evils against which the new force of socialism has to fight hard. They forgot to build up individualism on the strong rock of association and nationality depending upon and bound together by, some common purpose. They did not, in the heat of individual emancipation, recognise, that after all individuals are members of a society, and society again forms part of a greater whole *i. e.* Humanity. The development of the family, the nation and humanity, and their importance in raising the individual to attain his greatest developement was according to them unnecessary. Hence they did not step beyond individual emancipation. Perhaps it was Mazinni who first promulgated the principle of association and thus gave a set back to the current of individualism which was the product of the French Revolution. He of all western reformers recognised, that no true progress or self realisation is possible without the harmonious development of the surroundings *viz* the family, the nation, and humanity. He laid down, that every family, every nation or association of people, which are bound together by some common and natural ties, say of country, of literature or of race like every other individual, has its own mission to fulfil which mission is its turn ultimately helps to evolve the individual self to the greatest perfection.

Hence the Veda Mantra in invoking the three goddesses, lays down that development and service of country and humanity which promotes the spiritual welfare of the individual *Atman* is an essential tenet of the faith. The great seer Swami Dayanand has laid down in the 10th principle of the Arya Samaj, that none should be content with his own betterment but that everybody should consider his betterment in the betterment of all. Again it was in recognition of this principle that it is enjoined.....that

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it is the bounden duty of every Arya to make social and spiritual improvement. It is only a reiteration of the Vedic mantra which enjoins the worship of the goddess, भारती, which is none other than mother country and at a higher stage the mother earth and humanity because they supply every kind of nourishment and sustenance to all creatures.

From this, none should, however, misunderstand that by country is meant this Bharta Varsh. No! not at all. The Vedic religion being universal is meant for the peoples of all climes and of all countries; every individual or every nation wherever situate, may invoke his or its own particular motherland while invoking its worship.

The next goddess, spoken of in the mantra is सरस्वती; and to my mind it is none other than Veda Bani. It is in fact the Law–the immutable Law–which interprets and determines the relations of individuals, of the families, of the country and of Humanity, and thus assigns them their respective duties and obligations towards one another. It is the Law which teaches the nature of God and the universe, and shows how to deal with one another in our individual and collective capacities, in order that we may attain our goal. In fact Vedic Law is the greatest interpreter of natural relations. Those who say that a revealed book has nothing to do with mundane affairs are to my mind mistaken in their belief, because after all knowledge of प्रकृति is the means of knowing and realising the supreme *Atman* The material world is a vehicle to get to the spiritual world and knowledge of the latter is incomplete without a knowledge of the former. No religion worth the name

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(१) आत्मानं रथिनम् विद्धी शरीरम् रथमेवतु, इन्द्रयाणि हया ना हु (विषय गोचरान) मनः प्रग्रहमेवच &c.।

(२) सम्भूतीं च विनाशं च यस्तद्वे दोभय ंसह विनाशेनम्रत्युं तीर्त्वा सम्भूत्या मृतमश्नेत तर्पित्वा सम्भूतां अमृशव प्रान्हरो।

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can do without determining the positions and relations of man and man, much less the Vedic religion which claims to be the only revealed and universal religion.

Religion has to deal with all matters pertaining to the man as a whole, who as I said above, is not an isolated being. Swami Dayanand spoke the barest truth when he preached, that the Vedas are the repository of all true knowledge whether spiritual or physical. In this way the Vedas deal with society and its formation, with the duties of the Brahmans, of the Kshatriyas, the Vaishyas and of the Shudras, also of the modes of government; and there are many *mantras* embodying prayers for virtuous Brahamans, and brave Kshatriya &c.; and I ask, what are these prayers and injunction for? The answer clearly is, so that society, country and after all humanity may obtain their ultimate end वेदान्त which is self-manifestation, the secret of secrets, in fact the end and aim of all existence.

आ ब्राह्मन् ब्राह्मणो ब्रह्म वर्चसी जायतामा राष्ट्रे राजन्यः शूर इषव्योऽतिव्याधी महारथो जायतां दोग्ध्री धेनुर्वोढानड्वा नाशुः सप्तिः पुरन्धिर्योषा जिष्णू रथेष्ठाः सभेयो युवास्य यजमानस्य वीरो जायताम् निकामे निकामे नः पर्जन्यो वर्षतु फलवत्यो न ओषधयः पच्यन्तां योगक्षेमो नः कल्पताम् । यजुः । २२ मं २२ रुचम मे देही ब्राह्मणेषु, रुचं राजसु, नस्कृधी रुचम विशयेषू शूद्रेषु मयिदेहि रुचारुचम् । यजुः ।

In thy first stage keep Brahmacharya's vow,
In second stage a good householder be,
Devote thy third to public good entire,
In fourth leave all the higher light to see.

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An Examination of Mrs. Besant's Claims.

Mrs. Anine Besant, in the course of a lecture delivered by her at Benares on 31st. December last, told her hearers that it was Theosophy that had laid "the foundations of the great movement which is beginning to-day to build India." She said:—"When H. P. Blavatsky and Col. H. S. Olcott first set foot on Indian soil what was the condition of India and Hinduism? Scepticism and materialism had eaten out the life of the nation. The crowds of the English educated class were followers of Huxley, Mill and Spencer, they had entirely forgotten their own literature, were contemptuous of the past and hence hopeless for the future, copying English ways, English manners, filling their houses with English furniture to the destruction of Indian arts and crafts. They had lost the national spirit."

Then referring to the activities of Madame Blavat sky and Col. Olcott, she continued:—"They began by the revival of religion. There was no national life, no congress, no industrial exhibitions, no idea of the unity of the Indian people. These things the yonng men have grown up amongst, not knowing whence they came, for not one of these activities was then known. Col. Olcott and Madame Blavatsky saw that not until India recognized the value of its ancient faith could there be any bond of unity among the Indians. So they began with the revival of religion, they pointed out the value of Hindu teachings, they held up the Vedas and the Upnishads, and proclaimed the value of Indian thought and the priceless heritage of the Indian people, until at last the Indians began once more to pride themselves on their past and to realise that Hinduism was not the babbling of children or the fancy of

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savages, but a mighty system, the glory of the past and the life of the future."

And Mrs. Besant claimed for Theosophy not only the revival of religion and of letters in India, but social, political and industrial reform as well. Speaking on the question of child-marriage, she said:—"We have been much more ready to take up a reform and carry it out than our critics. It is many years since we formed a league and took down the names of fathers who took a pledge not to marry their daughters until two or three years later than their caste system demands."

Then coming to the Central Hindu College, she expressed herself in these words:—"And the Central Hindn College is the only institution that has dared to refuse to allow married boys into the school and has asked for a pledge from the father not to marry the boy until he reaches a certain class. And we have shown that child-marriage is against the laws of Manu."

With regard to female education, Mrs. Besant claimed that "Hindu Theosophists all over the country were opening girls' schools and leading the way as they have done in so many cases."

Finally coming to the question of religious and moral instruction, she said:—"Now as regards the religious and moral education, the Central Hindu College is the most marked institution in which they (the Theosophists) have been working."

Now that's all very well. But does Mrs. Besant know anything about "the great fount of inspiration" from which H. P. Blavatsky and Col. H. S. Olcott derived their high ideals? Or is it, to quote her own significant words, *mutatis mutandis*, that these things she has grown up amongst, not knowing whence the real inspiration came?

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But I have no desire to enter into a controversy just at present. I will only make a few quotations from the *Satyartha Prakash* of Swami Dayananda Saraswati and thereby place before my readers the views of that great reformer on all the questions touched upon by the President of the Theosophical society, leaving the rest to the better judgment of the intelligent public.

Mrs. Besant claims that it was Col. Olcott who reminded the Hindus of their past glory and greatness. He may have done so. But let's see what Swamiji wrote in his great work the Satyartha Prakash, which was published several years before the establishment of the first Theosophical Lodge in the country. The great Swami writes:—"Since the beginning of the world till 5000 years back, the Aryas were the sovereign rulers of the whole earth; in other words, there was only one paramount power whose suzerainty was acknowledged by the rulers of all the other countries of the globe." Further he says:—"The perusal of the *Mahabharata* proves to demonstration that the Aryas were the sovereign rulers of the whole world till the coronation of the Emperor Yudhisthira after the Great War."

(Satyartha Prakash Chap. XI.).

And this was written by the Swami long before the birth of the Theosophical Society in this country.

Again, "Take for example the case of Egypt, Greece or the continent of Europe. The people of all these countries were without a trace of learning before the spread of knowledge there from India."

(Satyartha Prakash Chap VII).

And again, "It is a fact that all science and religion that are extant in the world of to-day originated in India, and then spread to all the countries of the globe. M. Jacolliot, a native of France, writes in his book called the

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Bible in India that India is the source of all kinds of knowledge and divine wisdom, that all the sciences and religions found in the world have spread from this country, and he prays to God thus:—"Raise, O Lord, my country to that height of civilisation and progress which was attained by India in ancient times." Prince Dara Shikoh also came to the same conclusion. He admitted that no other language contained knowledge so perfect as Sanskrit. He says in his commentary on the Upanishads that he read Arabic and other languages but his doubts were never dispelled, nor was he ever so happy till he studied Sanskrit, which cleared all his doubts and made him supremely happy."

(Satyartha Prakash Chap. XI).

Was not this sufficient to remind the Hindu of his past glory and greatness?

Then Mrs. Besant told her audience that it was the founders of the Theosophical Society who "held up the Vedas and the Upnishads and proclaimed the value of Indian thought" to the people of this country. Let us now see what Swami Dyananda has got to say in this connection. "We believe," says he, "that the Vedas alone are the sùpreme authority in the ascertainment of true religion—*the true conduct of life.* Whatever is enjoined by the Vedas we hold to be right, but whatever is condemned by them we believe to be wrong. Therefore we say that our religion is Vedic. All men, especially Aryas, should therefore believe in the Vedas *and thus cultivate unity in religion.*"

(Satyartha Prakash Chap. III).

He further says:—"The Vedas are the only revealed books. All men should canduct themselves according to their teachings, and when questioned as to his religion let every one answer that his religion is Vedic *i.e.* he believes in whatever is contained in the Veda."

(Satyartha Prakash Chap. VII).

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Again, in "A Statement of my Beliefs," he says:—"The four Vedas, the repository of all knowledge and religious truth, are the word of God. They are absolutely free from error, and therefore the supreme and independent authority in all things. They require no other book to bear witness to their *divine* origin. Even as the sun or fire is, by its own light, an absolute and independent manifester of its own existence —aye, it reveals the existence of things other than itself— even so are the Vedas."

Mrs. Besant also claims credit for the revival of Brahmcharya in this country. On this point, the Swami says:— "He, who observes Brahmacharya properly during the first period of his life, acquires knowledge, wisdom and strength, remains free from disease and attains to the Vedic age of a hundred years. *Brahmcharya is really the highest virtue.* Through it one can acquire perfect knowledge, perfect wisdom, perfect health, perfect development of the mind and perfect mastery of all the arts and sciences."

[Satyartha Prakash Chap. III.]

Again, "People of India, at the present day, being destitute of the advantages of *Brahmcharya* and education are sunk in ignorance and afflicted with diverse diseases."

[S. P. Ch. III.]

With regard to the time of marriage, which is the constant burden of Mrs. Besant's song, the illustrious founder of the Arya Samaj writes as follows:—"The best time for the marriage of a girl is from the 16th to the 24th year of her age; while for a man, from the 25th to the 48th year." And he lays down the duties of the State as prescribed by Manu in this connection:—"The state should

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make it compulsory on all to send their children, *of both sexes*, to school at the proper age (5th to 8th year) and keep them there till they are thoroughly well educated. *It should be made a penal offence to break this law.* In other words let no child—whether a boy or a girl—be allowed to stay at home after the 8th year; let him remain in the *seminary* till his *Samavartana* time at the age of 25, and let none be allowed to marry before that."

(S. P. Chap. III).

And here is the Swami's opinion about female education for which the President of the T. S. claims especial credit. He writes in the Satyartha Prakash as follows:—"Girls should practise Brahmacharya and receive education even as boys do. In ancient India, Gargi and other ladies—jewels among women—were highly educated and perfect scholars of the Veda. This is clearly written in the *Shatpatha Brahman.*" And he quotes an authority from the *Veda* authorising girls to study the sacred scriptures. The Veda enjoins:—"Just as boys acquire sound knowledge and culture by the practice of *Brahmacharya* and then marry girls of their own choice, who are young, well-educated, loving and of similar temperaments, so should girls practise *Brahmacharya*, study the *Veda*, learn the arts and sciences, and thereby perfect their knowledge, refine their character, and then give their hands to young men of their own choice, who are strong, learned and of a loving disposition."

(S. P. Ch. III).

And here Swamiji, quoting from Manu, shows how women ought to be treated by men. "Where women are honoured," he says, "in those families great men are born; but where they are not honoured, there all acts become fruitless. Where women pass their days in misery that

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family wholly perishes, but where they are happy, the family continually prospers."

(S. P. Ch. IV).

Then Mrs. Besant claims credit for initiating the work of raising the *depressed classes* in this country. But this also is an untrue claim like all others; for, did not the great Swami already raise them by permitting them to study the Veda? The Swamiji pleads thus for the *Shudras* in his *Satyartha Prakash*:—"Does not God desire the welfare of the *Shudras*? Is God prejudiced that he should allow the study of the Veda to *Dwijas* and disallow it to *Shudras*? Had God meant that *Shudras* should not study the *Veda* or hear it read, why should He have created the organs of speech and hearing in their bodies. As He has created the sun, the moon, the earth, the water, the air, the fire, and the different kinds of foods and drinks for all, even so has He revealed the Veda for the good of all men, irrespective of their caste, creed or colour."

(S. P. Chap. III).

As regards the revival of temperance, which, according to Mrs. Besant, is the direct result of Theosophical teaching, Swami Dayanand expresses himself in the following words:—"The twice-born—Brahmanas, Kshatriyas and Vaishyas—must abstain from flesh diet and intoxicants such as Wine, Ganja, Bhang, Opium &c., and they should also avoid the use of all the articles of food and drink that are prepared or handled by men living on flesh diet and intoxicating drinks, whose very bodies become saturated with the fine particles of meat and alcohol."

(Satyartha Prakash Chap. X).

And here he recommends rice, wheat, pulses, sugar, milk, butter, curds, fruits, nuts and vegetables as the best diet of man.

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Mrs. Besant told her admiring but dreamy disciples that the religions and moral education of the Indians was the handiwork of the founders of the C. H. C., which, she said, was the only institution where secular training was supplemented by *moral* instruction. But then this eloquent and gifted lady forgot all about the Gurukula academies, one of which at least was already in working order when the foundation-stone of the C. H. C. was laid in Benares.

And finally a word in regard to the Congress Movement which, she says, is "the first-born of the T. S." Treating of Raja Dharma or the Science of Government, in the sixth chapter of his Satyartha Prakash, the great Vedic reformer writes as follows:—"Let there be for the benefit of the rulers and the ruled three Assemblies—1. Religious, 2. Legislative, and 3. Educational. Let each discuss and decide questions that concern it, and thereby invest all men with knowledge, culture, righteousness, independence, wealth, dominion and happiness. Let no single individual be invested with absolute power. The King, as President of the Assembly, and the Assembly itself, should be inter-dependent on each other. And both should be controlled by the people, who, in their turn, should be governed by the Assembly." Do not the above extracts contain the germs of the form of government which the Indian National Congress seeks to secure?

One word more and I have done. Mrs. Besant must admit that there is a marked similarity, nay,—a family resemblance,—between the teachings of the T. S. leaders and those of the founder of the Arya Samaj. But is the President of Theosophical Society prepared to say that Swami Dayanand ever sat at the feet of Madame Blavatsky or Col. Olcott to take his lessons in "the divine wisdom," which according to her, the founders of the T. S. brought for the illumination of this benighted land?

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The truth is that Swami Dayananda is the maker of modern India and the inspirer and author of the grand awakening, the signs of which are visible all round. The time is not distant when this fact will be recognised widely and generations of Indians yet unborn will remember the holy name of the great sage with gratitude.

A NATIONALIST.

Make Truth thy guide to lead thee in this world,
Make it thy shield against the darts of sin,
Make it thy friend to help thee in thy need,
Make it thy sword the moral fight to win.

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॥ ओ३म् ॥

The Art of Making Friends

A Preamble—The Pre-embryonic State of the Art.

सर्वा आशा मममित्रं भवन्तु ।

"May all quarters and aspirations be friendly to me"

ATHARVA VEDA.

We, moderns, standing on the threshold of the 20th Century and looking back with serene calmness born of legitimate pride upon the unprecedented success that has attended the free investigations of Science and the liberal cultivation of novel Arts, are apt to overlook the variable degree of success met, at different times and in different climes, by those who have cultivated the mysterious ancient Art of Making Friends. For this old "Moral Art" has been practised, now with enthusiasm and now with indifference, from time immemorial; and with the general advance of our modern "intellectual achievements," we should be considerably surprised, nay, mortified, if we found that the progress of this ancient "moral art" has not kept pace with the "progressive spirit" of our times on the whole.

The most commendable feature of modern times is their high intellectuality in the domain of inventive genius designing skill, and quite original and most wonderful creative faculty wedded to dexterous "experimentation."

Our modern age has the proud exclusive distinction and honour of reviving many an old dying art or languishing industry and of giving birth to many more wonderful

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new arts and industries of which the ancients never dreamt. Poor miserable wretches! they had but few civilized needs and fewer decent arts to minister to their crude tastes and savage fashions. But, coming to our own blessed times what an awful sight awaits us! Why, art and design, invention and artifice, have been woven into our very life and being, as it were; and wheels within wheels, pulleys inside pulleys, springs within springs, and clash against clash, bewilder our confounded senses on every side and every moment of our life.

Now, then, it will not be against the spirit of our progressive times, nor will it, we hope, offend the refined taste of our highly cultured age—and therefore, we think, if for no other reason, it will be worth our while just to ascertain whether or not the same complicated heterogeneity that has marked our intellectual progress has also affected our morals to the same extent. In other words, we want to see if man has introduced, in his behaviour towards his fellows, the same degree of complexity and heterogeneity, the same number of wheels within wheels and springs inside springs, as we find in his intellectual designs and artifices. That is to say, we want to find out if the Art of Making Friends has progressed, on the whole, from the simple and the homogeneous to the complex and the heterogeneous state as implied and required by the great Universal Law of Evolution. In a word, we want to know if the moral attitude of man towards his fellow-beings has also undergone those changes and modifications which Evolution at large necessitates, just as his intellectual outfit has done under its all-powerful influence. For this purpose let us place before the reader a brief outline of the subject from the earliest times down to our own advanced ones of splendid all round culture, progress and enlightment. The reader will quickly find that

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(*i*) As with other arts so with this "moral art" too the progress, if any, is from very simple and modest beginnings to colossal proportions; and that

(*ii*) The progress, if at all, has been strictly and rigorously rhythmical, wavy, oscillatory with much of the "up and down" tendency in its rugged uneven course all along.

Those who are acquainted with the Law of evolution will remember that almost all arts extant had a very simple and modest origin at first. There was a time in the history of every art when the art was an "artless art" at best, or rather, the art was in that state in which it could hardly be called an art at all. Just as every man passed through an initial embryonic state when he could hardly have been termed "man" so, the Evolutionists argue, every art had to go through at first an incipient stage when it was properly speaking no "art." Now, this belief of the Evolutionist, being founded upon a profound study of Nature, may be conceded to be one which knows of no exceptions to the law—at least our subject in hand offers no exception to it, nay, it even goes beyond the sanguine expectations of an ardent Evolutionist. For if we examine the oldest literary records of humanity, the Veda, we shall therein meet with what we may call the "pre-embryonic" state of this "moral art"—a state so simple, natural and sublime that we can boldly assert that the Art was not yet in existence—in fact the Art of Making friends came into being long afterwards during, as we shall show presently, the Post Vedic Period. The Art itself has no place in the Veda; although much valuable material in the form of noble thoughts, lofty sentiments, holy sublime injunctions and commandments, high and holy ideals messages and prayers, is available in the pages of that oldest book in the library of the world. And upon this precious material

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later generations could, and future times may build up a great, noble art and found a vast thriving business. And hence we may very properly say, without making a mistake, that the Art is not found in the Veda—that it was in the "pre embryonic" state during the Vedic Times. Similar is the case with all other arts in the Veda; they do not exist as "art" in it; they are in the simple natural pre-embryonic state out of which later times and future generations draw or derive valuable material for the building up of noble "Arts" properly so called.

In that hoary ancient Lore, the holy Veda, for instance, we find the following simple touching words carrying a high and holy message, a sublime prayer, a lofty ideal, and a noble commandment :—

मा वो घ्नन्तं मा शपन्तं प्रति वो चे देव यन्तम् ।
सुम्नै रिद्व आविवासे ॥ ऋ० १ । ४१ । ८ ॥

"Don't you return a blow by a blow, nor a curse by a curse, neither a base trick, mean craftiness, ambitious greed and cruel lust by an act of the same wicked nature; but always shower blessings in return for blows and curses, and low, mean, wicked, evil deeds." (Rig Veda I, 41, 8)

चतुर श्चिद् ददमानाद् बिभीयादा निधातोः ।
न दुरुक्ताय स्पृहयेत् ॥ ऋ० १ । ४१ । ९ ॥

"A wise person should be afraid of (should never think of) accepting gifts or of taking things belonging to other people; he should shrink from having any connection with base, designing, crafty folk. Nor should he ever think of abusing, offending, insulting or hurting any body.

मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।

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मित्रस्य चक्षुषा समीक्षामहे ॥ यजुः ३६ । १८ ॥

"May all beings look upon me with the eye of a friend, and I look upon all beings with the eye of a friend —may we all look upon one another with the eye of a friend" (Yajur Veda 36, 18)

ईशा वास्यमिदं सर्वं यत् किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद् धनम् ॥ यजुः ४० । १ ॥

"By the Supreme Ruler is pervaded, protected, sustained and regulated all this whatsoever moving thing exists in this everchanging Universe full of whirling worlds. Do thou, therefore, man, first give in charity to deserving persons and creatures, and then enjoy with grateful heart whatever falls to thy lot according to Divine Dispensation free from all attachment to worldly objects. And, above all, *be not greedy*; nor cast a longing covetous look upon any body else's belongings, for all wealth really belongeth to the Supreme Lord." (Yajur Veda 40, 1)

यस्तु सर्वाणि भूतानि आत्मन्नेवानुपश्यति ।
सर्व भूतेषु चात्मानं ततो न विचिकित्सति ॥ यजुः ४०, ७ ॥

"One who, after right thought and practice of Yoga, sees all beings in the One, Almighty, All-pervading, Lord, and sees the Lord in all beings whatsoever, will never despise anything." (Yaj. 40. 7).

द्यौः शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरापः शान्ति रोषधयः शान्तिः । वनस्पतयः शान्ति र्विश्वे देवाः शान्ति ब्रह्म शान्तिः सर्वं शान्तिः शान्तिरेव शान्तिः सामा शान्ति रेधि ।यजुः३६,१७।

"Peace and harmony be among the bright, heavenly bodies, peace be in mid-space, peace be on earth; peace and harmony be everywhere in the watery, mineral, and aerial worlds, peace be throughout the vegetable and the animal kingdoms; peace and harmony be among all the natural forces and agents that constitute this vast expanse of the Universe; peace and harmony be established through-

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out the limitless World; peace be all and everything everywhere, peace, aye, nothing but peace;—and this Universal Peace and Harmony be also mine!" (Yaj. 36. 17).

What a high and holy message, what a simple sublime prayer, what an earnest yearning of the human heart, what a lofty ideal is embodied and presented in these simple primeval Words of Wisdom! You will search and search in vain among all the Post-Vedic Literary Productions, for a message or commandment, a prayer or an ideal so simple, natural and sublime as this found in the oldest Scripture of Humanity. Here in the Veda, all is simple artless and universal—it is above the art of man, it is Divine. Here is all in the pure, pre-embryonic state of harmony!

In this primeval, pre-embryonic state, then, there is no trace of art; there is only a simple injunction, an earnest prayer, a holy message, and a sublime ideal for all time. Before proceeding further to notice the later developments, let us cast a glance at this natural state once more.

(*i*) Return not a blow by a blow, nor a curse by a curse, neither any wicked deed by a wicked deed; but

(*ii*) Always shower blessings in return for all sorts of evil done to thee.

(*iii*) Never think of hurting, injuring, offending, abusing, or even insulting any one.

(*iv*) May I look upon all, may all look upon me, and may we all look upon one another, *with the eye of a friend.*

(*v*) Be not greedy; lay not thy heart upon the things that belong to others and are evanescent; but give thy whole self to the Lord of the universe and to the service of thy fellow beings.

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(*vi*) Know that all beings exist because they are sustained by the Lord; and realize the presence of the Lord in all beings; then thou shalt have no cause to despise, suspect or misunderstand anything or anybody.

(*vii*) Lord! May Peace and Harmony be established everywhere throughout the entire Universe; Peace and Harmony, aye, nothing but Peace and Harmony!

Such, in short, were the primeval Divine Commandments and such was the ideal prayer for Universal Peace and Harmony—so simple and so sublime. As long as man prayed thus for universal peace and as long as he kept these commandments—as long, in fact, as he had before him such an ideal of universal Love, Service, Peace and Harmony, so long all went right with him, so long he was happy prosperous and blessed; because he did not make a beast of himself, he did not fall from his genuine Manhood. He knew not what it was to be cruel, oppressive, proud overbearing, or aggressive. He had no enemy; all were his friends; because he was true to himself. Hence he stood not then in need of the Art of Making Friends. His morality was above Art and Design and Craft and Complex Heterogeneity. For it was then the Vedic Day, when the pure, bright holy Light of God shone with all its charm, grace, and beauty as well as serenity; the Light of Nature lighted fully the path of Man.

But as sure as night follows day, there was to be an inevitable change in the morals of man and the "moral night" followed the "moral and intellectual day" of the Vedic Age, somewhat in the same manner as does the physical. That is, in course of time man began to neglect the study of the Veda and the Sunny Light of Divine Wisdom shinning from that Scripture of Humanity grew fainter and dimmer in the memory of man; and then, of course, the "intellectual and moral night" began to en-

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velope humanity with all its dark characteristics and gloomy aspects. It was then that the Art of Making Friends gradually came into use and fashion just as lamps and other artificial lights do to relieve the intense gloom and darkness of night.

Before proceeding to describe the many and different Arts of Making Friends, it is but proper to give a description, however short, of the darkness of moral night which followed the Vedic Day and which required the invention of "moral lamps and lights" to relieve the intensity of moral gloom that enveloped mankind all over the world.

This Moral Night came on, as we hinted, during the Post-Vedic Period of History, when, the opposite Art, the Art of Making Enemies, was in full swing, when, in short, wickedness, unrighteousness, cruelty, aggression, oppression, and rapine spread over vast areas of the globe owing to malarchy, anarchy &c., which prevailed in consequence of Unvedic ideals, principles, methods, and practices. Thus, during the Post-Vedic Period, everywhere in quick succession followed the same wicked tale of rising of man against man, of brother against brother, the beast in man being let loose by the lack of proper self-discipline and self-control induced by neglecting the study of the Veda. We have a picture of this dark moral night in the "Puranas" of India, China, Persia, Palestine &c., in some of which the dark Art of Making Enemies is found described with consummate skill. The degradation and fall sustained by Man during the dark Post-Vedic or Pouranik Period can be ascertained upon studying the mediæval Post-Vedic Literature of the world. We shall, therefore, give some quotations from it just to give an idea of the Moral Night and then proceed to the consideration of the different varieties of the Art of Making Friends which came into use for re-

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lieving the gloom of the Night. This we shall do in our next and the following articles.

"FRIEND OF MAN."

Death comes to all, to rich and poor alike,
Death mixes with the dust the monarch's crown,
Death gives no quarter to a living thing,
Nor makes distinction between black and brown.

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Antobiography of Swami Dayanand Saraswati.

[In presenting the following few incidents connected with the life of the illustrious founder of the Arya Samaj, it is hardly necessary for me to make an apology to the readers of the *Vedic Magazine*. The subject, being of constant and recurring interest, can very well bear any amount of repetition;—especially so, when the facts and sentiments set forth in the next few pages, are those narrated by the great Swami himself. For this, I am chiefly indebted to M. Munshi Ram's *Updesh Manjari*, L. Durga Prasad's *Light of Truth*, and to some of the very old issues of the *Theosophist*.—

MADAN MOHAN SETH].

It was in a Brahman family of the Oudichya caste, in a town belonging to the Raja of Morwee, in the province of Kathiawar, that in the year of Vikram Sambat,* 1881, I, now known as Dayanand Sarswati, was born. If I have from the first refrained from giving the names of my father and of the town in which my family resides, it is because I have been prevented from doing so by my duty. Had any of my relatives heard again of me, they would have sought me out. And then, once more face to face with them, it would have become incumbent upon me to follow them home. I would have attended to wordly affairs again. And thus the holy work of the Reform, to which I have wedded my whole life, would have irretrievably suffered through my forced withdrawal from it.

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* The Vikram era commenced 57 years before the Christian era.

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Childhood.

I was hardly five years of age when I began to study the Devanagari characters, and my parents and all the elders commenced training me in the ways and practices of my caste and family; making me learn by rote the long series of religious hymns, mantras. stanzas and commentaries. And I was but eight when I was invested with the sacred Brahmincal Cord (triple thread), and taught Gayatri, Sandhya with its practices, and Yajur Veda Sanhita preceded by the study of Rudradhyaya. As my family belonged to the Shiva sect, their greatest aim was to get me initiated into its religious mysteries; and thus I was early taught to worship the uncouth piece of clay representing Shiva's emblem, known as the Parthiva Lingam. But as there is a good deal of fasting and various hardships connected with this worship, and I had the habit of taking early meals, my mother, fearing for my health, opposed my daily practising of it.

But my father sternly insisted upon its necessity, and this question finally became a source of everlasting quarrels between them. Meanwhile, I studied the Sanskrit Grammar, learnt the Vedas by heart, and accompanied my father to the shrines, temples, and places of Shiva worship. His conversation ran invariably upon one topic; the highest devotion and reverence must be paid to Shiva, his worship being the most divine of all religions. It went on thus till I had attained my fourteenth year, when, having learnt by heart the whole of the Yajur Veda Sanhita, parts of other Vedas, of the Shabda Rupavli and the grammar, my studies were completed-

As my father's was a banking house and he held, moreover, the office—hereditary in my family—of a Jamadar, we were far from being poor, and things, so far, had gone very pleasantly, wherever there was a Shiva Puran to be read and explained, there my father was sure to take

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me along with him; and finally, unmindful of my mother's remonstrances, he imperatively demanded that I should begin practising Partima Puja. When the great day of gloom and fasting—called Shiva-Ratree—arrived, this day falling on the 13th of Vadya of Magh, my father, regardless of the protest that my strength might fail, commanded me to fast, adding that I had to be initiated on that night into the sacred legend, and participate in that night's long vigil in the temple of Shiva. Accordingly I followed him, along with other young men, who accompanied their parents. This vigil is divided into four parts, called *praharas*, consisting of three hours each. Having completed my task, namely, having sat up for the first two *parhars* till the hour of midnight, I remarked that the *Pujaris*, or temple keepers and some of the lay devotees, after having left the inner temple, had fallen asleep outside. Having been taught for years that by sleeping on that particular night, the worshipper lost all the good effect of his devotion, I tried to refrain from drowsiness by bathing my eyes now and then with cold water. But my father was less fortunate. Unable to resist fatigue, he was the first to fall asleep, leaving me to watch alone.

A rude stock.

Thoughts upon thoughts crowded upon me, and one question arose after an other in my disturbed mind. Is it possible,—I asked myself,—that this semblance of man, the idol of a *personal* God that I see bestriding his bull before me, and who, according to all religious accounts, walks about, eats, sleeps, and drinks; who can hold a trident in his hand, beat upon his drum (dumroo), and pronounce curses upon men,—is it possible that he can be the Mahadeva, the great Deity, the same that is invoked as the Lord of Kailash, the supreme being and the Divine Hero of all the stories we read of him in his Purans? Unable to resist such thoughts any longer, I awakened my father, abruptly asking him to enlighten me, to tell me whether this hide-

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ous emblem of Shiva in the temple was identical with the Mahadeva (great god) of the scriptures, or something else. "Why do you ask it?" said my father. "Because" I answered, "I feel it impossible to reccncile the idea of an Omnipotent, Living God, with this idol, which allows the mice to run over its body, and thus suffers its image to be polluted without the slightest protest." Then my father tried to explain to me that the stone representation of the Mahadeva of Kailash, having been consecrated by the holy Brahmins, became, in consequence, the god himself; and was worshipped as such; adding that as Shiva could not be perceived personally in this Kaliyug—the age of mental darkness,—we hence had the idol in which the Mahadeva of Kailash was worsl ipped by his votaries; this kind of worship was pleasing to the great Deity as much as if, instead of the emblem, he were there himself. But the explanation fell short of satisfying me. I could not, ycung as I was, help suspecting misinterpretation and sophistry in all this. Feeling faint with hunger and fatigue, I begged to be allowed to go home. My father consented to it, and sent me away with a sepoy, only reiterating once more his command that I should not eat. But when, once home, I had told my mother of my hunger, she fed me with sweetmeats, and I fell into a profound sleep.

In the morning, when my father returned and learnt that I had broken my fast, he felt very angry. He tried to impress me with the enormity of my sin; but do what he would, I could not bring myself to believe that idol and Mahadeva mere one and the same God, and, therefore, could not comprehend why I should be made to fast for and worship the former. I had, however, to conceal my lack of faith, and bring forward as an excuse for abstaining from regular worship my ordinary study, which really left me little or rather no time for anything else. In this I was strongly supported by my mother, and even by my uncle, who pleaded my cause so well that my father had to

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yield at last and allow me to devote my whole attention to my studies. In consequence of this, I extended them to *Nighantu*, *Nirukta*, *Purva Mimansa*, and other Shastras, as well as to the Karm Kand or the Ritual.

The first awakening.

There were besides myself in the family two younger sisters and two brothers, the youngest of whom was born when I was already sixteen. On one memorable night, as we were attending a *nautch* festival at the house of a friend, a servant was despatched after us from home with the terrible news that my sister, a girl of fourteen, had been just taken ill with a mortal disease. Notwithstanding every medical assistance, my poor sister expired within four *ghatkas* (about 2 hours) after we had returned. It was my first bereavement, and the shock my heart received was great. While friends and relatives were sobbing and lamenting around me, I stood like one petrified, and plunged in a profound reverie. It resulted in a series of long and sad meditations upon the instability of human life. 'Not one of the things that ever lived in this world could escape the cold hand of death'—I thought; "I, too, may be snatched away at any time, and die. Wither, then, shall I turn for an expedient to alleviate this human misery, connected with our death bed; where shall I find the assurance of, and means of attaining Muktee, the final bliss?" It was there and then, that I came to the determination that I must solve the problem, cost whatever it may, and thus save myself from the untold miseries of the dying moments of an unbeliever. The ultimate result of such meditations was to make me violently break, and for ever, with the mummeries of external mortification and penances, and the more to appreciate the inward efforts of the soul. But I kept my determination secret, and allowed no one to fathom my innermost thoughts. I was just eighteen then. Soon after, an uncle, a very learned man and full of divine qualities,—one who had

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shown for me the greatest tenderness, and whose favorite I had been from my birth, expired also; his death leaving me in a state of utter dejection, and with a still profounder conviction settled in my mind, that there was nothing stable in this world, nothing worth living for or caring for in a worldfy life.

Renunciation

Although I had never allowed my parents to perceive what was the real state of mind, yet I had been imprudent enough to confess to friends how repulsive seemed to me even the idea of a married life. This was reported to my parents, and they immediately determined that I should be betrothed at once, and the marriage solemnly performed as soon as I should be twenty. Having discovered their intention, I did my utmost to thwart their plans. I caused my friends to intercede on my behalf, and pleaded my cause so earnestly with my father, that he promised to post-pone my betrothal till the end of that year. I then began entreating him to send me to Benares where I might complete my knowledge of Sanskrit grammar, and study astronomy and physics, until I had attained a full proficiency in these difficult sciences. But this time, it was my mother who violently opposed my wishes. She declared that I should not go to Benares, as whatever I might feel inclined to study, could be learnt at home as well as abroad ; and I knew enough as it was, and had to be married anyhow before the coming year ; as young people through an excess of learning were apt to become too liberal and free sometimes in their ideas. I had no better success in that matter with my father. For, on the contrary, no sooner had I reiterated the favour I begged of him, and asked that my betrothal should be post-poned until I had returned from Benares a scholar, proficient in Art and Science, than my mother declared that in such a case she would not consent even to wait till the end of the year, but would see that my marriage was celebrated immediately. Perceiving,

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at last, that my persistence only made things worse, I desisted, and declared myself satisfied with being allowed to pursue my studies at home, provided I was allowed to go to an old friend, a learned *pandit* who resided about six miles from our town in a village belonging to our Jamadaree. Thither then, with my parents' sanction, I proceeded, and placing myself under his tuition, continued for sometime quietly with my study. But while there, I was again forced into a confession of the insurmountable aversion I had for marriage. This went home again. I was summoned back at once, and found upon returning that everything had been prepared for my marriage ceremony. I had entered upon my twenty-first year, and so had no more excuses to offer. I now fully realized that I would neither be allowed to pursue my studies any longer, nor would my parents ever make themselves consenting parties to my celibacy. It was when driven to the last extremity that I resolved to place an eternal barrier between myself and marriage.

(*To be continued*).

Time is Almighty, none can Him resist,
He dashes to the ground all pride and pow'r,
Sceptre He wrests from tyrant's hand perforce,
And makes him bow down to the destined hour.

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Ethics of Bhartrihari.

Personal histories of almost all Sanskrit authors are shrouded in mystery and the field of literary discussion for antiquarians is, therefore, wide enough. Modern Savants have to a certain extent successfully endeavoured to ferret out scraps of materials in the haziness of antiquity and the result is that what one scholar views as a landmark is rejected by another as worthless and the conclusive theory of one is condemned by another as untenable. Perchance, such authors were never greedy aspirers after posthumous fame; or perhaps, the mighty waves of foreign invasions might have swept away what few records they might have left.

Whatever it be, at the present moment, the reader will not be dragged into the labyrinth of folk-lore and tradition in regard to the renowned author of the *Three Shatakas.* (1) Sringara-Shataka (2) Niti-Shataka (3) Vairagya-Shataka. This short essay is written to serve a different purpose altogether. It is generally believed that, the Shringara Shatak was written first, then the Niti Shataka, and finally the Vairagya Shatak.

The Shringara Shatka.

The sentiments expressed in this Shatak, represent the vigour, the vivacity and the buoyancy of youth. There is a graphic description of the nature of woman, of the shafts of love which she darts at the inexperienced youth and the entangled web which she weaves to entice man, like Circe of the island of Acca and in fact, depicts every thing which, in the prime of youth, man regards as the *Summum Bonnum* of life.

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The Niti Shataka. This Shatak, both from a didactic and moral point of view, is almost unparalleled. The *shlokas appeal* strongly to the concience of humanity, they assert the equality of man, they vehemently declare that the joys of this world are evanascent in nature. Mr. Joglekar M.A. observes that in this Shatak there is "an endeavour to show the difficulty of bringing fools to their senses, and the various methods resorted to by the greedy, to acquire wealth, is rich in high sentiments about our conduct in the world, such as nobleness in adhering to a promise, the value of learning, valour, moral courage and large mindedness." 'It inculcates principles which will be met with in almost every religion, the importance of industry, the trials of a true friend and a contrast of the conduct of the virtuous and noble-hearted man with that of a selfish and narrow-minded individual."

The Vairagya Shatak. The third and the last, abounds in aphorisms holding up the greedy to ridicule, and the arrogance of the rich to contempt. It points out in vigorous language the high pressure of physical wants under which the strongest of minds are apt to break down but exhorts the reader to a devotion to the Supreme being, the controller of the universe, and exults in directing man to a renunciation of all worldly matters and the attainment of beatitude.

The immutable and eternal truths embodied in these couplets. Will, for all time to come, relieve the distressed and be like beacon-light to many a weary sailor on this stormy ocean of like. They bring peace and goodwill where there is strife and hostility, they inculcate principles of spirituality without which 'religion might degenerate into petrified hypocrisy.' They preach self-surrender, self-sacrifice, humility, courage, uprightness, love for all sentient beings and all similar virtues without which no progress, no resuscitation

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no true happiness is possible. To prove the truth of these statements, we quote only a few *shlokas* which will clearly indicate the high water mark of morality reached in those prehistoric times.

A Universal path to happiness.

प्राणा घातान्निवृत्तिः परधन हरणे संयमः सत्य वाक्यं ।
कालेशक्त्या प्रदान युवतिजनकथा मूकभाव परेषां ॥
तृष्णास्रोतो विभंगो गुरुषु च विनय: सर्व भूतानुकंपा ।
सामान्यः सर्व शास्त्रेष्वनुहतविधिः श्रेयसामेष पंथा: ॥

"Abstinence from destroying life, restraint in depriving others of their wealth, speaking the truth, timely liberality according to one's power, not even talking about the ladies of others, checking the stream of covetousness, reverance for elders, *compassion towards all creatures.*

Who command reverence?

(2) वाञ्छा सज्जनसंगमे परगुणे प्रीतिर्गुरौनम्रता &c. (Niti 62.)

Desire for the company of the good, regard for the merits of others, reverence for elders, diligence in acquiring knowledge, affection for one's own wife, fear of the world's blame, freedom from the contact of an evil man, persons in whom these qualities reside are to be respected.

(3) *Characteristics of the high minded.*

विपदि धैर्यमथा भ्युदये क्षमा &c. (Niti 64.)

Firmness in adversity, forbearance in prosperity, eloquence in an assembly, bravery in battle, desire for true glory, *devotion for the Vedas.*

(4) प्रीणाति यः सुचरितैः पितरं स पुत्रः &c. (Niti 68.)

He is the worthy son who delights his father by good actions, she is the wife who seeks her husband's good. He is the friend whose conduct is the same in prosperity and in adversity.

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(5) आयुः कल्लोल लोलं कतिपय दिवसा स्थायिनो यौवनश्री (Vair 82.)

Life is as uncertain as a wave, the grace of youth is ephemeral, riches are momentary like thoughts, the streams of worldly enjoyments are like the flashes of lightning..... Hence fix your mind on Brahma in order to cross the ocean.

(6) भोगे रोगभयं कुले च्युतिभयं (Vair 35.)

In enjoyment there is fear of disease,
In noble birth there is fear of a fall,
In wealth one has fear of the robbers,
In self-respect, there is a fear of misery,
An army is afraid of the enemy,

Beauty is exposed to danger from old-age, merit from the wicked.....Every material object in this world is exposed to danger.

Asceticism alone is free from all danger.

(7) आदित्यस्य गतागतैः &c. (Vair 7.)

Life daily decreases with the rising and the setting of the sun. Even the flight of the time is not felt by persons in consequence of their being engaged in numerous affairs which weigh heavily on them. No disgust is produced at beholding birth, old age, trouble and death. This world is maddened by the intoxicating wine of delusion.

(8) भोगाः तुंग तरंग भंग चपलाः &c. (Vai Mis. 33)

Enjoyments are fleeting like high billows, life is liable to perish in a moment. The happiness of youth is ephemeral. Love for the dear ones is ephemeral. Hence, O wise men! understand that this whole world is perfectly worthless and advising the same to the people, with a mind skilful in doing good to them, endeavour to attain final beaatitude.

(N. B. The translations are from Mr. Joglekars editions.)

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These are only a few of the *Shlokas* which contain maxims suitale to different epochs of life. A wonderful mine of precious gems, indeed!

G. A. CHANDAVARKAR.

Thy highest duty is to feed the poor,
To clothe the naked, house the homeless one,
To take the torch of light where dark prevails,
To instruct those that paths of duty shun.

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The Breaking Dawn.

1. Revive, O mother dear! awake, arise,
Too long, too long, hath slumber kept confi'd
Thy drooping soul in silken bonds of sleep,
Weak'ning the force and vigour of thy mind.

2. Revive, O noble dame! parent of saints!
Thou fountain-head of wisdom and of light!
Thy lofty seat is lying vacant still,
Revive, and fill it with thy august form.

3. Thou wast the home of learning and abode
Of penitential merit, thine the fount
At which the sages sev'n of Yavan * drank
And spread illumination in their land.

4. Thine also was the armoury from which
Great heroes born on Parsick's † noble soil
Or Tibra's banks, ‡ took their subduing arms
And spread thy glorious fame throughout the world.

5. E'en now the Cheena § and the plucky Yap ‖
Whose wisdom's light and martial glory's sheen
Illumine all the quarters of the globe,
Adore thy memory with due respect.

6. Revive, revive, O! what has chanced to cloud
Thy countenance; it indicates thy heart
Is ill at ease; what causes thy distress?
Tell me that I may share and soothe thy pain.

7. It is not all unknown to thee, my child,
I feel no sorrow for the loss of climes,
In fact, I never long'd for earthly sway
Which is short-lived and passing inconstant.

---

* Greece. † Persia's. ‡ Rome. § Chinese. ‖ Japanese.

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8. My own dominion's higher far than that,
I rule the souls of men and guide the world
In paths of justice, truth and righteousness
Which give to mankind excellences true.

9. I give them learning which refines the heart,
Illumines mind, keeps down the lower self,
Soft'ning man's nature, rend'ring possible
All peace and order, law and government.

10. I am the Teacher of the East and West,
My door is open, free to all who come
I gave to ancients learning's light divine
And raised them from the state of brute to man.

11. Thro' them I taught the moderns how to think,
I also taught them how to reason right,
And I had hop'd that they would keep erect
And stoop not low to pelf which leads to sin.

12. But they have fall'n thro' the greed of gain,
And seed I sowed must surely perish now,
Involving me and mine in grief and shame,
This is the reason why I feel distress'd.

13. A silver lining decks a sable cloud
Vex not thy soul, kind dame, awake, arise,
Thy children may yet right the wrong again,
And set humanity once more aright.

14. There is yet hope, revive, look up, shake off
This load of sorrow from thy heavy breast,
All is not lost and virtues still survive
To purge the Universe of all its dross.

15. Talk not to me of hope, when hope leaves hope,
And hopelessness invades and darkens all;
Thou giv'st me hope, but hope forsakes us still
Yielding its place to hopelessness entire.

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16. What hope when children of the soil, my son,
Leave peaceful paths of virtue, goodness, truth,
And go to mix with those that shed the blood
Of men and women mild and innocent.

17. Thou talk'st to me of hope, but hope departs,
When children born of Rishis and of Saints
Turn robbers, murderers with pistols arm'd!
And terror spread with bomb and shell all round.

18. Despair not, madam, there is ample hope,
A son of thine * in national crisis born,
Has turn'd the tide and stemm'd the onward flow,
Of sin and error, giving peace to man.

19. A son of thine he was, a mighty child,
Mightier than Shankar †, and reformer true,
Equal to Vyas ‡ in learning, Buddha's § peer
Prophet and saint and scholar roll'd in one.

20. He had a master mind, a soul of fire ‖,
And milk of human kindness fill'd his breast,
Error he hammer'd hard, but did protect
Virtue and justice, truth and innocence.

21. Upholder of true faith, a prince of peace,
A veritable sight-bestower on the blind,
Helper of orphan and of widow'd girl,
Vice's sworn foe, but virtue's constant friend.

22. Emancipator of the human thought
Who set the seal of Reason, Buddhi's test,
On ev'ry question pressing to be solv'd,
Killing blind faith which kept us all enthrall'd.

23. He brought us wisdom of the higher sort,
Opening the founts of inspiration true,

---

*Swami Dayanand Saraswati.

†Swami Shankaracharya. ‡ Vyasa Muni. § Gautama Buddha. ‖ Energetic temperament.

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Giving new ideals to the world at large
Ush'ring anew the dawn of consciousness.

24. And larger life he conferr'd on mankind,
By widening prospects of a purer faith,
Destroying sin which tends to stop outright
The rolling wheels of this great Universe.

25. And he has sown the seed which promises
To yield rich harvest and a goodly fruit,
Uprooting error, bringing righteousness
Back to the paths forsaken long by man.

26. Glad news thou bring'st me child, but tell in full,
The story of this glorious son of mine,
When born, how nam'd, what career did he carve,
What part did play, what merit did obtain.

27. I lay unconscious at his birth in swoon,
Sunk in deep grief, by darkness compass'd round,
Nor did I know what happen'd here the while,
Who came, who went, who gave a helping hand.

28. It was an awful moment when I fell
From heavenly heights to hellish depths below,
For faults not mine, but dragg'd by impious hands
Of those that trod the left-hand path of sin.*

29. Those times were troublous, gloom foreboding gloom,
Causing a trembling in the breast of man,
And senseless have I lain for many a day,
Not knowing what has come and gone since then.

30. I was yet wide awake when Kunti's sons,†
Heroic, pure of soul, and without blame,
Their host immense on Kuru's plain ‡ array'd
To wrest the sceptre from usurper's hand,

---

* Vama Margees. † The five Pandava brothers. ‡ Kurukshetra.

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31. I also listen'd to the Song of songs,*
Marvel of marvels, majestic, sublime,
Which e'en now ringeth in my aged ear,
Like distant echoes of the tbund'ring main.

32. And I was present on the festive day,
When Pandu's son †was vested with the crown
Of this wide world, the middle sphere they name,
With Continents and Oceans numb'ring ten.

33. And Ganga's son's ‡ discourse I heard in full,
Soul-lifting, sin-destroying pious, grand,
When from his arrowbed the hero-saint
Taught Kunti's mighty sons the ways of kings.

34. Those days were days of glory and renown,
But Duty claim'd attention in the prime,
And boast it was of prince and peasant then,
An inch they swerv'd not from the path of *dharm*.

35. Good feeling join'd the rulers and the ruled,
There int'rest one, no cause dividing them;
And each help'd each, promoting common good
Shedding undying lustre on the land.

36. There was no famine then, no pestilence,
No fear of thieves, and no dacoit's name,
Adultery was a crime unknown till then,
And lie was shunn'd by all like Devil's den.

37. The Vedic Sun diffused his light serene,
The Vedic lore did ignorance dispel,
The sound of Om! was heard in every home,
And sacred fire on altars kept to burn.

38. The place of honour was to knowledge giv'n,
And homage paid to scholars by all men,
And wealth, tho' not despised, was rank'd below
Science and art and wisdom and penance.

---

* The Bhagavadgita. † Bhishama's. ‡ Yudhisthira.

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39. No *purdah* then kept women close confin'd,
No drudgery shut them out from sacred lore,
Equals of men, their better halves in sooth,
They shared their glory and advanc'd their fame.

40. And ev'ry child receiv'd instruction free,
And drank the fount of learning undisturb'd,
Till Brahmacharya's holy vow fulfill'd,
Gave him a robust frame and noble mind.

41. Thus far the day was fair, a cloudless sky,
A cheerful sunshine gladden'd living things,
But sudden, lo! a storm arose on high
A tempest huge, conflict of elements.

42. The heavens were o'ercast, a rain of dust
In ceaseless showers on the earth pour'd down,
And peals of thunder, deaf'ning to the ear,
With dreadful lightnings, rent the vault in twain.

43. And all was pitchy dark, tho' Lord of day *
Stood at his height diffusing heat and light,
While conflagrations envelop'd in flames
Mountains and hills and rocks and valleys all.

44. And as an awful darkness pall'd the air,
A heavy deluge came fast pouring in,
Filling all quarters with a frightful din,
And chang'd this world into a wat'ry grave.

45. Yet horrors greater, frequent thunderbolts
Struck living things, and burnt up all the green,
While meteors darted headlong thro' mid heav'n
And comets and eclipses fear inspired.

46. And like an aspen leaflet shook the earth,
And Seas and Oceans trembled in their beds,
And water fell in torrents from the sky,
Proclaiming dissolution of the world.

* The Sun.

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47. Full fifty days* this awful gloom prevail'd,
Full fifty days this tempest rent the sky,
But after that the Day-god oped his eye,
And saw the ruins of a mighty land.

48. And what did light reveal? An awful scene
Of desolation spreading far and wide,
Black ruin, chaos dire, and wreck immense,
A cheerless sight, a dreadful Devil dance.

49. Then sank my soul oppress'd by grief intense,
And consciousness bade farewell for a while,
And senseless lay this wretch † mid horrid scenes,
Till thy soft words awaken'd life again.

50. Revive, O gentle dame, shake off thy grief,
I bring thee happy news to cheer thy heart;
The tempest ceases; gloom no longer shrouds
The welcome light of the resplendent orb.‡

51. The sky is clear again, and not a speck
Bedims the beauty of the firmament,
While peace and order grace thy holy seat
And Vedic sun once more begins to shine.

52. Grateful I feel to thee for this, my child,
But peace and order won't suffice to mend
The mansion shatter'd by the tempest high,
Unless cemented with old virtues grand:

53. Self-sacrifice, self-help and self-respect,
Freedom from greed, absence of wrathfulness,
Love of the land, forgetfulness of self,
Justice and truth and mild-eyed charity.

54. Hatred of sin, and conscience undefil'd,
Heroic action, balance of the mind,
A fearless conduct, robust optimism,
And dignity and moderation well combin'd.

---

* "Fifty days" here means "fifty centuries."
†Myself, ‡The sun.

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55. Where are those virtues rare, tell me, my child?
Where are those noble modes of life sublime?
Where is the truth that opes the gates of heav'n,
Where sacrifice of self that glory brings?

56. I find instead an ugly greed of gain,
And low ambition seeking selfish end,
Hypocrisy with all her horrid brood,
Conceit and harshness and presumption vain:

57. Merciless conduct, envy, pride and wrath,
And crookedness in all her varied forms,
Absence of moral courage, craven fear,
Cringing demeanour, servile conduct mean.

58. Can these give *Aryavarta* the age of gold?
Can these restore the prestige lost to us?
Can these build up the structure o'er again,
Which shatter'd lies in fragments numberless?

59. True, peace and order won't suffice to build
Without cement of ancient virtues rare,
But Vedic *dharm*, revived by Dayanand,
Is scatt'ring darkness like the morning sun.

60. The Vedic chant delights the ear again,
The Om! once more on Mandirs floats aloft,
And sacred flame by sweet oblations fed
On altars burning bright may now be seen.

61. This is not all. A better race of men,
Better equipp'd with moral virtues fair,
Is springing o'er again throughtout the land,
And leav'ning masses with a sp'rit rare.

62. All thoughtful men to Gurukuls send their sons,
In vows of *Brahmcharya* to be train'd,
And girls in schools of girls are bred with care,
And taught all things that suit their age and sex.

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63. Widow's laments no longer pierce the ear,
And Kanya's loud complaints are all silenced,*
And lower classes no depression feel
Allowed to see the Vedic light again.

64. The Ocean's high way open lies once more
For all who wish to see the distant climes,
And minding not the Priesthood's furious frown,
Thy children brave now pass beyond the main.

65. All this is due to Rishi Dayanand,
Thy own unequall'd son, whose growing fame
Now fills the world, and keeps up fresh and green
Thy ancient reputation and renown,

66. His was the mission to uplift the world,
To purge the earth of all its vice and sin,
And Vedic light and learning to restore,
He did his best with all his might and main.

67. A robust mind he had, a soul sublime,
A heart with pity touch'd, a form divine,
A shining pillar of flame he walk'd the earth
Embodied *Dharma* in the guise of man.

68. And he could shine in ev'ry walk of life
And scale the heights where few of woman-born
E'er reach in life with all their toil immense,
And live with ease and comfort, undisturb'd.

69. But thorny paths of penance he did choose,
And *Brahmcharya's* vow he well maintain'd,
Giving whole soul to search of light and truth
Hid under darkness by the ruthless Time.

70. And light he spread where darkness once prevail'd,
Saving all men from grip of deadly sin,
And like *Siddhartha*† bringing truth with him
He purged the world of all its dross again.

---

* By the abolition of child-marriage.

†Gautama Buddha.

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71. Such is the history of thy mighty child,
Born at the dawning of *Shatabdi* * last,
Who brought the light of Veda back again,
After the Vedic Sun had gone to rest.

72. I bless thee, child, for all this happy news,
I bless my star ascendant once again,
I also bless my son who brought the light.
Of Vedic faith to this benighted land,

73 May blessings also rest on those that gave
Their helping hand to us and word of cheer,
In times of need and pain and sore distress.
When chaos dark and dire confusion reign'd.

74. And last but not the least, let those be blest,
That undertake to spread the light divine
Of Vedic *dharma* to all distant climes,
Beyond the confines of this holy land

75. Where God of War § with Mammon † close allied,
With dreadful Furies ‡ ready at his call,
Threatens destruction to the fairest realms
Of Europe and Am'rican Continent.

---

*Century. §Brute force. †Greed of gain. ‡Destructive Agencies.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

The Vedic conception of God.

4. There is one Unchangeable, Eternal, Intelligent Spirit, even more vigorous than mind. Material senses cannot perceive Him. Therefore the sage with draws his senses from their natural course and perceives the Supreme Being everywhere present.

5. He moves all but Himself does not move. To the ignorant He is far, but to the wise He is near at hand. He pervades inside and outside of all.

8. He overspreads all creatures. He is entirely spirit without the form either of a minute, or an extended one, which is liable to impression or organisation. He is the Ruler of the intellect, Self-existent, Pure, Perfect, Omniscient, and Omnipresent. He has from all eternity been assigning to all creatures their respective purposes.

(Yajur Veda).

7. View Him neither as designing interiorly, nor as diffused throughout external nature, nor in the transitional mood between both; neither embodiment of intelligence, nor fraught with volitional consciousness, but as the Invisible, Unthinkable, Unknowable Being, only conscious of self in self *i.e.* the absolute, and the unconditioned, with no trace of the relative or the conditioned world about Him, all calm, all bliss, one and only. This is the fourth or the essential mode of existence. This is the Atma, the Universal Spirit. He should be known.

(Mandukopnishad).

The Metropolis of Ancient India.

There, famous in her old renown,
Ayodhya stands, the royal town
In bygone ages built and planned
By sainted Manu's princelyhand.

Imperial seat! her walls extend
Twelve measured leagues from end to end,
And three in width from side to side
With square and palace beautified.

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Her gates at even distance stand,
Her ample roads are wisely planned,
Right glorious is her royal street
Where streams allay the dust and heat

On level ground in even row
Her houses rise in goodly show:
Terrace and palace, arch and gate
The queenly city decorate.

High are her ramparts, strong and vast,
By ways at even distance passed,
With circling moat, both deep and wide,
And store of weapons fortified.

King Dasratha, lofty-souled,
That city guarded and controlled
With towering Sal trees belted round,
And many a grove and pleasure ground,

As royal Indra, throned on high,
Rules his fair city in the sky.
She seems a painted city, fair
With chess-board line and even square.

And cool boughs shade the lovely lake
Where weary men their thirst may slake.
There gilded chariots gleam and shine,
And stately piles the gods enshrine.

There gay sleek people ever throng
To festival and dance and song,
A mine is she of gems and sheen,
The darling home of fortune's queen,

With noblest sort of drink and meat,
The fairest rice and golden wheat,
And fragrant with the chaplet's scent
With holy oil and incense blent.

With many an elephant and steed,
And wains for draught and cars for speed
With envoys sent by distant kings,
And merchants with their precious things

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With banners o'er her roof that play,
And weapons that a hundred slay;
All warlike engines framed by man,
And every class of artizan.

A city rich beyond compare,
With bards and minstrels gathered there,
And men and damsels who entrance
The soul with play and song and dance.

Arabian Indebtedness to India.

As Sindh was under the actual rule of the Khalif Mansur (A. D. 753—774), there came embassies from that part of India to Bagdad, and among them scholars, who brought along with them two books the *Brahmasiddharta* of Brahmgupta (Sindhind), and the *Khan da Khyaka* (Arkand). With the help of these pandits Alfazari, perhaps also Yakub Ibu Tarik, translated them. Both works have been largely used, and have exercised a great influence. It was on this occasion that the Arabs first became acquainted with a scientific system of Astronomy. *They learned from Brahmgupta earlier than from Ptolemy.*

Another influx of Hindu learning took place under Harun, A. D. 786—808. The ministerial family Barnak, then at the zenith of their power, had come with the ruling dynasty from Balkh, where an ancestor of them had been an official in the Buddhistic temple *Nauhehar i.e. Navavihara,* the temple (or monastery). The name Barnak is said to be of Indian descent, meaning *Parawaka, i.e.* the superior (abbot of the Behara?) *c.f.* kern, *Geschichtedes Buddhismus in Indian, II, 445, 543.* Of course, the Barrak family had been converted, but their contemporaries never thought much of their profession of Islam, nor regarded it as genuine, Induced probably by family traditions, *they sent scholars to India, there to study medicine and pharmacology.* Besides, they engaged Hindu scholars to come to Bagdad, made them the chief physicians of their hospitals *and ordered them to translate from Sanskrit into Arabic books on medicine, pharmacology, texicology, philosophy,* astrology and other subjects. Still in later centuries Muslim scholars sometimes travelled for the same purpose as the emissaries of the Barnek *i.g.* almuwaffak, not long before Al Baruni's time. (Professor Sachan)

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II.

We have ample and overwhelming testimony of Arabic writers, notably of Haji khalifa. that Hindu Astronomy, algebra, and medicine were zealously studied by their compatriots, and *many Hindu savants were induced to reside at the court of the calaphs as their instructors. Mussalman students, in their eager thirst for knowledye used to flock to the centres of learning in India, and there drank deep at the very fountain head. Indeed, it had come to be regarded as an essential part of completing one's liberal education to travel to India and learn the sciences first hand.*

{ A History of Hindu Chemistry by Dr. P. C. Pay. }

Soham Asmi.

This Isa Vasya is perhaps the most mystical of all. Madhva points out it contains the great ineffable name of God *i.e.* "I AM THAT I AM":—"SOHAM ASMI" In the zoroastrian faith also this is one of the most secret names of the Lord, as is shown in the following extract from Hormuzd yasht:—

Then spake Zaruth Ustra! My first name is Ahmi—I AM—.....and my twentieth is Ahmi Yad Ahmi Mazdao—I am that I am (Avesta XVII 4 and 6).

This too was also the most secret name of God among the Jews, as we learn from the Old Testament, Exodus Chapter III, verses 13 and 14.

"And Moses said unto God, Behold, when I came unto the children of Israel, and shall say unto them : The God of your fathers hath sent me unto you; and they shall say to me, what is his name? What shall I say unto them?

"And God said unto Moses, I AM THAT I AM! and he said, Thus shalt thou say unto the children of Israel, I AM hath sent unto you."

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Thus among the Israel also both these names were well-known—God is call "I AM" or Ahmi of the Parsis and Ahmi of Madhvi; and also "I AM THAT I AM," the same, word for word, as "Ahmi Yad Ahmi" of the Parsis, and So'han Asmi of Madhav.

(Introduction to the English Translation of Isopnishat by Srish Chandra Vasu.)

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The Gurukula Samachar.

Motto I:—By the force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

The Eighth Anniversary of the Gurukula Academy.

The Gurukula anniversary was a splendid success this year. But our readers would do well to remember that our own standard of judgment in these matters is a bit different from that of other men. We never guage the success of a movement wholly and solely by the money it brings or the crowds of people it attracts. We base it upon the *earnestness* and *enthusiasm* of those who guide and support it. Judged by this standard, the eighth anniversary of the Gurukula academy has been an unqualified success.

The Gurukula idea is spreading day by day. The Gurukula academy is beginning to be regarded "as a unit of force, a centre of energy, a germ of infinite power," the gradual unfoldment of which must be the object of every true Arya. People have begun to ask themselves whether "the ungodly and anti-national education" imparted to the country's youth in our public schools and colleges is sufficient to raise them and to build up their character. All these are significant signs of the times. "They show which way the wind blows."

And the Gurukula movement has "initiated an era of regenerative energy in this ancient and hoary land;" and promises to usher in a great period of illumination in the near future.

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It is also arresting the decay of the religious sentiment which tends to develop in man "a habit of self-dwarfing, a sense of dependence, and above all, that laziness of spirit, which an enervated people call by the dignified name of 'contenment' in order to conceal their own enfeeblement.

But its greatest work is the emancipation of thought from "the thraldom of silly superstition and error that corrode."

And for this the whole country, nay, the whole world should feel grateful to Swami Dayanand Saraswati who brought the glorious light of Vedic *dharma* to this benighted land.

"He brought us wisdom of the higher sort,
Opening the founts of inspiration true,
He gave new ideals to the world at large,
Ush'ring anew the dawn of consciousness;

And larger life he conferr'd on mankind,
By widening prospects of a purer faith,
Destroying sin which tends to stop outright
The rolling wheels of this great Universe,

And he has sown the seed which promises
To yield rich harvest and a good fruit,
Uprooting error, bringing righteousness
Back to the paths forsaken long by man."

Two sittings of the Saraswati Sammillan were held on the 24th. Learned, informing and extremely well-written papers were read by Pandit Satyavelkar and Professor Arya Muni of the D. A. V. College Lahore.

The discussions that followed were on the whole conducted in a sane and sober spirit and were certainly illuminating. Swami Har Prasad, the distinguished scholar and author, adorned the presidential chair.

The anniversary proper commenced this year on the 25th of March and was concluded on the 28th.

On the morning of the first day, that is the 25th, was held another meeting of the *Saraswati Sammelanam*, or symposium of the learned. It opened with an excellent speech by Swami Tulsi Ramji of Meerut, the President of the meeting.

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Next, the chairman called upon Brahmachari Harishchandra to read his paper on "Sanskrit literature." Discussion followed. The Brahmachari then made a speech in reply to the objections raised. This speech was *extempore* and reflected great credit on Brahmchari Harishchandra who spoke Sanskrit like his mother tongue, and proved once more that Sanskrit is not a dead language, but "a living language, a language of the learned, and a store-house of the highest wisdom, inspiration, truth and enlightenment."

The Brahmachari's reply brought the proceedings of the morning to a close.

The afternoon of the same day was devoted to an excellent, printed speech by the new Principal of the Gurukula Academy, under the presidency of the venerable Mahatma Munshi Ramji, the illustrious founder and the moving spirit of the institution. M. Bal Krishnaji set the Vedic ideal of education before the audience, discussed the future of the Gurukula movement, and suggested that an Arya Vidya Sabha, based upon the model of the University Senate, be founded to control and supervise the working of the present and future Gurukulas in the country and "to draw them all into a system."

The president-elect then delivered his address which was very much appreciated by the andience. He was greeted with thundering applause and sat down amidst prolonged and deafening cheers.

The following resolutions were then proposed and seconded by illustrious and representative delegates and carried *nem con*.

I

In the opinion of this conference the time has arrived for requesting the various Arya Pratinidhi Sabhas to arrange for the formation of an Arya Vidya Sabha to control the education of Gurukulas under their management.

If the Sabhas think fit the Sarvadeshik Sabha may be entrusted with this duty.

II

The Arya Vidya Sabha will frame a common scheme of studies and code of discipline for all the Gurukulas under the control of Arya Pratinidhi Sabhas.

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III

The financial control of each Gurukula will continue to be vested in the Arya Pratinidhi Sabha which has established it.

IV

A sub-committee consistlng of the following gentlemen be appointed to communicate with the Arya Pratinidhi Sabhas with a view to carry out the above resolutions.

(1) Professor Palkrishna M. A., Principal, Gurukula, Kangri.
(2) Pandit Tulsi Ram, President, A. P. Sabha, U. P.
(3) Pandit Bhagwan Din, Governor, Gurukula, Farukhabad.
(4) Lala Ram Krishna, President A. P. Sabha, Punjab.
(5) Pandit Bansi Dhar M. A., President Sarvdeshik Arya Pratinidhi Sabha.
(6) Thakur Govind Singh.
(7) Doctor Desai L. M. S.
(8) Pandit Ghasi Ram M. A., L. L. B.
(9) Pandit Ram Bhaj Datta B. A., L. L. B.
(10) L. Narain Dass B. A., L. L. B.
(11) L. Shiv Dayal M. A.
(12) Professor Ram Dev B. A.

On the fornnoon of the 26th a conference was held to discuss "practical means to elevate the depressed classes." Chaudhri Ram bhaj Datta B. A., L. L. B., Pleader, Chief Court, Lahore, presided.

He spoke forcibly on the subject. "As regards our obligations to the *depressed* classes said he "it must be shamefully admitted that we have not yet made an attempt to discharge them. "These untouchables" number about sixty millions and are "a mighty chip from the old block." We are asking our rulers to confer equal rights of citizenship on us and accord to us equal treatment in civic affairs. We resent unequal treatment. We protest against the unjust judge. In this case, however, we are Judge, and Jury and Prosecuter rolled into one.

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"And what right have we to expect better treatment from the others unless and until we ourselves behave better." He further said, "If any evil requires a strong condemnation it is this which strangles the idea of love, demolishes the principle of universal brotherhood, and shuts the gates of mercy on mankind." Certainly, we are not doing our duty by "the depressed classes." What little education and encouragement they receive is from the missionary. This is a national danger. This may drag us down to our fall. Let us therefore take heed in time and remove this foul blot from our character as a nation."

A few resolutions containing specific recommendation were then duly proposed, seconded, and carried.

In the afternoon, three very eloquent and impressive lectures were delivered by Swami Tulsi Ramji, Pandit Arya Muniji and Swami Hari Prasadji who kept the whole audience spell-bound and produced "a marvellous impression." These lectures were mostly on ethical and metaphysical subjects and were greatly appreciated. The sum and substance of these sermons may be summed up in two words, 'Love and duty.'

The proceedings of the next day commenced with an excellent speech by Swami Satyanandji. His concluding words were simply charming. "If we put our mind really in union with God's," said he, we must love what He loves, and consequently must love the mass of humanity more than we love ourselves."

After the Swami had finished his lecture, M. Balkrishnaji, the new Principal of the Gurukula Academy, read out the annual report of the institution at the end of which he garlanded Pandit Tulsi Ram Misra, M. A., M. R., A. S., Professor ofP hilosophy, for having volunteered his life-long services to the academy. We need hardly introduce Pandit Tulsi Ram to our readers. Those who have read his scholarly articles in the pages of the Vedic Magazine know full well what a grand acquisition he is to the Gurukula. We congratulate our esteemed and beloved friend the Pandit on his noble resolve and the Gurukula authorities on having secured the services of an experienced professor of exceptional ability for life.

But the most pathetic and most eloquent speech of the morning was the one delivered by Shrimati Gargi Deviji of Lucknow, who pleaded the cause of her sex with great ability.

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"The light of knowledge and culture," said she, "was as necessary to women as to men. The home must be first improved and purified, the light of learning must penetrate every nook and corner of the Indian home, it must be made the centre of all ennobling influences. The woman is the presiding deity of such a home; from her must radiate those domestic and social influences which enrich human life and make for the up-building of true manhood."

And finally, in the afternoon, came the eloquent and impressive appeal for the Gurukula funds by Mahatma Munshi Ramji, who feelingly contrasted the past and present condition of Aryavarta, and dwelt at length on the unbending rectitude and sturdy independence of the emancipated Aryas of the present day.

And it was a grand and beautiful sermon that he preached. "What a contrast," he said, "between the crawling, creeping, cringing community of the middle of the 19th century, and the self-reliant, self-respecting, and self-sacrificing humanity of the present day in this holy land of Aryavarta. But what was it that brought all this about? Was it not the Almighty Om! Whose *nad* issuing from the saintly personality of Swami Dayanand Saraswati transmuted all the baser metals into pure gold? Certainly it was the Vedic illumination that changed the howling wilderness into a garden of roses once again."

On the morning of the 28th came the Vedarambha Sanskar of the newly admitted Brahmacharis, and Bhiksha.

It was a beautiful scene and soul-inspiring. The little boys in their saffron-coloured garments formed "a golden girdle" round their Acharya and received *diksha* from him and a sage advice as to their future conduct as Brahmacharis of the Gurukula academy.

Principal Bal Krishna spoke feelingly on this occasion. His heart was full. His voice was choked with emotion. But there was a ring of sincerity about what he felt and expressed.

And at the end of his admirable speech, he pointed out the duties and responsibilities of the Arya public in regard to the Gurukula academy. Certainly, the institution deserves the sincere sympathy and support of every lover of the land. It has done good service, not only to the Aryas, but to the country at large. It has set before us a new ideal of education. It has removed all superstitions obstruc-

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tions to the healthy expansion of the Vedic study among all classes of the community. It has emancipated thought. It has killed that sense of dependence which undermines the force of human individuality. Above all, it has created in us that free but law-abiding spirit which evolves out of itself the noblest types of social and civic virtue.

Surely, such a movement deserves well of all right thinking men throughout the country. The appeal was generously responded to, 50,000 Bs. were subscribed in cash and landed property worth 15,000 was gifted. Considering the fact that there was no Railway concession this year and that the detractors also did their worst the amount collected exceeds all expectations and is a fair indication of the depth of affection which the public feels for the Gurukula.

The Gurukula Mahotsava happily terminated on the 28th of March 1910, and was a great success.

OM! SHANTI! SHANTI!! SHANTI!!!

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